

ROLE OF ALISHER NAVOI IN THE DEVELOPMENT OF MODERN LINGUISTICS

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–Contents–

1. Introduction

2. conclusion

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[한국어 초록]

현대언어학의 발전에 있어 알리셰르 나보이의 역할

이 논문은 투르크학 내에서 알리셰르 나보이의 저서인 “두 언어에 대한 비교(Muhokamat ul-lughatain, 1499)”의 역할에 대해 분석하는데, 특히 우즈베크어의 발전에 있어 알리셰르 나보이의 언어학, 사회언어학, 그리고 문화언어학에 대한 관점을 연구하였다. 나보이의 문화언어학의 개념에 관한 견해는, 그의 터키인과 사르트인에 대한 고정 관념의 관점, 특히 이론의 허점(lacuna)에 대해 연구자로서 기여한 공헌에 초점을 맞췄다. 결론은 투르크어와 사르트(페르시아-타지크)어의 비교를 기반으로 설명하였다.

나보이의 어휘 구사력, 그의 단어 의미에 대한 이해도를 분석하였다. 알리셰르 나보이의 사회언어학과 문화언어학 분야에 대한 관점은 현대언어학 분야에서 최초로 이론적 해석으로서 평가를 받았다.

주제어: 사회언어학, 간섭, 문화언어학, 언어 및 문화, 문화간 관계, 고정관념, 라쿠나(이론의 빈틈, lacuna), 내적 라쿠나, 외적 라쿠나, 어휘소, 문화

1. Introduction

The deep national and cultural heritage and great values of the Uzbek people are recognized by the mature people of the world. The classical literary sources reflect the best products of generic thinking, which are of particular value for the development of modern science. Speaking about the “Golden Age of Islamic Culture”, the President of the Republic of Uzbekistan Sh. Mirziyoyev acknowledged the classical sources of this period: “Of course, we treat such a priceless heritage only as a historical monument. We tolerate negligence and negligence in the application of such incomparable wealth in our practical life ... The unique and unique scientific and spiritual heritage of our great ancestors should become a vital program for us in constant action. This immortal legacy should always be with us and always give us strength and inspiration ”[Presidential speech, 2020].

The well-known linguist A. Nurmonov admits that “if we carefully study the written monuments left by our ancestors, we will see that in these works many questions of linguistics were described long before European scientists” [Nurmonov, 2012: 11]. The scientist interpreted the linguistic views of our ancestors, such as Farobi, Beruni, Ibn Sino, Mahmud Kashgari, Mahmud Zamakhshari, Alisher Navoi, Babur [Nurmonov, 2012: 15].

Thoughts about creation, structure, existence, universe, nature and society, socio-economic relations, linguistic situations, the human world, inner world, psyche, observations of the great thinker of the Uzbek people Alisher Navoi are important for the development of modern linguistics.

Alisher Navoi's work on linguistics "Muhokamat ul-lug'atayn" is a scientific source comparing the comparison of the Turkic and Sart (Persian-Tajik) languages. While the comparative study of languages was initiated

by Mahmud Kashgari [Fozilov, 1971: 4], Alisher Navoi compared non-sister languages and laid the foundations of comparative linguistics.

Muhokamat ul-lughatain reflects views on the theory of linguistics and the development of modern linguistic trends, such as sociolinguistics, cultural linguistics.

Alisher Navoi compares the Uzbek and Persian languages in "Muhokamat ul-lug'atayn", focuses on the commonality and differences of these languages belonging to different language families, analyzes them, and provides important information [Omonov, Bakhronova, 2021: 111].

Body part. Sociolinguistics studies the relationship between language and society. Alisher Navoi's views on sociolinguistics include comments on language and speech, language and thinking, the relationship between language and culture, speech etiquette, culture of speech, and the art of oratory.

Most of the great thinker's ideas about language and speech are described in a way that is consistent with natural phenomena, and not with objective being. In Muhokamat-ul-Lugatayn, Navoi says that the singing of different birds and the phonetic expressions of living beings are not the same: The poet uses the term "language" in relation to the voice of beings, the singer. In the same way, he emphasizes that the purpose of words and phrases is a person, and that the expressions of the heart, the subtleties of meaning that express the essence of things and events, are reflected in his words: this is in his word and takallum goes in his word [Navoi, 2011: 7]. These ideas confirm the opinion of scientists that Navoi was one of the first to distinguish between linguistic and speech phenomena [Kholmanova, 2020: 130]. Indeed, the great thinker understood the essence of language as a universal

phenomenon, and each person was one of the first to emphasize the originality of speech. However, today the analogy of language and chess by F. de Saussure is widely used to explain the essence of language and speech [Nematov, Bozorova, 1993: 5]. It seems that Alisher Navoi described the phenomenon of language and speech four centuries before F. de Saussure using the example of the diversity of languages (voices) of living beings.

Muhokamat-ul Lugatayn describes Navoi's views on the formation of language in accordance with the ideology of that time. The Thinker attributes the origin of the language to the descendants of Noah:

“After that there are three kinds of languages, noble and noble, and the pearls of these languages are the jewels of the narrator, and the furu (horn, branch of a tree) of each of them are very numerous. Information can be assessed as the root of genetic classification - H. Z.). However, Turkic, Persian and Hindi are the sources of the original languages (the origin of something, place of origin, beginning. Navoi indicates that several languages are formed from these three languages - H.Z.), Noah, I have three sons: Japheth, Som and Hom. And this mysterious detail is that Noah ... was saved from the flood (waves, catastrophes) and his being (place and time of danger, time, destruction) came to life, and there is no trace of the human race, not the human race, in the management of the universe kind - he stopped. The Jafasniks, the people of Tavarikh, Abut-Turk, sent him to the kingdom of Hit, and the Somniks, Abul-furs, sent him to the governor (ruler, ruler, king) in the midst of Iran and Turan, and Ham, Niki, deputies of Abul-Hind, who moved to the Indian bilodiga (cities, countries). And the descendants and descendants of these three prophets (subordinates, citizens, dependents, followers) spread and thickened in this Mamalika. And Japheth's son, Abut-Türk, is a union of historians (which means “to come to

an agreement, everyone”) who say that the crown of prophecy is sarafroz, and the message (prophecy, messenger), which He became classical (chosen), separated) from his relatives. And three languages: Turkish, Persian and Hindi. He became a shoe between descendants and a troika horse [Navoi, 2011: 7]. Navoi's ideas can be viewed as progressive views on the emergence of language in relation to its time [Yuldashev, 2020: 13].

Alisher Navoi talks about the culture of the Turkic and Sart peoples for knowledge of the language, the acquisition of language skills and describes the level of use of the language by these peoples. The fact that the Turks have completely mastered the Sart language, from the youngest to the oldest, gives them an excellent knowledge of the language: but they enjoy the Sart language as much as the Turks, from the youngest to the oldest and youngest. to the oldest [Navoi, 2011: 7]. He wrote that the Turks not only knew the Sart language, but also differed in its subtleties, and wrote colorful poems in this language: Andokkim, they could speak it according to their minority, but they also spoke it with some eloquence and maturity. Even Turkish poets who speak Persian express colorful poetry and tender speech [Navoi, 2011: 7].

The fact that the Sarts did not speak Turkish, did not understand the language and knew one out of a hundred or even a thousand, suggests that their pronunciation has its own characteristics: Even if one out of a hundred, maybe a thousand learns the language and speaks, everything they will hear, recognize and understand that this is Sart [Navoi, 2011: 7]. Here Alisher Navoi highlighted the essence of the concept of intervention in sociolinguistics. Interference is the transfer of the characteristics of the native language to the target language [Khodzhiev, 2002: 42].

The role of the Turkic and Sart languages as a means of communication highlighted the essence of the phenomenon of bilingualism, telling about the process of mastering the language. The position of languages has drawn attention to the issue of attitudes towards language.

The area of cultural linguistics of modern linguistics is the area of relations between language and culture, which analyzes the level of expression of national values, customs, traditions and views in linguistic units. In his work "Muhokamat-ul lughatayn" Navoi spoke about the stereotype of cultural linguistics, which is one of the concepts associated with mentality, reflecting the worldview, reflecting the specifics and national character of peoples. Stereotype + wool. typos - "trace", "mark"; This word means "sign" and means "book, newspaper, magazine, etc." a copy of the typed text in solid form made of metal, rubber or plastic for multiple printing; print template ". Literally it means "the same, in the same form" (OTIL, III, 2006: 571).

The poet noted the signs of "quick wits", "high understanding", "sincerity", "purity" as stereotypes of the Turkic peoples, "intellect", "understanding of science", "perfection", "virtue" as a stereotype: it is possible that a Turk ... was a quick-witted and very intelligent creature, and his creation was cleaner and cleaner, and the Turk-Sart was more accurate in his intellect and knowledge and deeper in his thinking of perfection and virtue.

Navoi scientifically substantiated the fact that the Turkic peoples were distinguished by quick-wittedness and high intelligence in the genres of tainis, iyham, tuyuk. The poet notes that the ostrich genre, based on the art of tainis and iyham, is found only among the Turkic peoples: "Again, in the poem it is clear and complex in the eyes of all tabooists that tainis and iyham are very universal. And this is in difference, and in hujasta alfoz and isharat

there are more words tajnis omiz and iyhom angez dot in forsidin, the mujib of the poem is zeb and gaping, and the reason is takalluf and art ... 7]. The meaning of the tag, which is the chicken genre, and the meaning of the tag, which is hidden in the heart of the same form, are associated with the mind, intellect and clever nature of the Turkic peoples. The askia genre, riddles, word games, characteristic of the poetic creativity of the Turkic peoples, are products of a high level of thinking.

The phenomenon that gives rise to the formation of the Turkic languages - syncretism of ancient Turkic words - can also be a vivid example of the rapid understanding and high understanding of these peoples. This phenomenon, called by E. V. Sevortyan "verbal bases", means that at the early stages of the development of the Turkic languages a monosyllabic lexical base was used both as a noun and as a verb with the same lexical meaning. In his views, E.V. Sevortyan used the terms "homonymy of verbs", "homofoms of verbs". At the same time, he admitted that it would be more correct to regard this phenomenon as "lexico-morphological syncretism" [Sevortyan, 1974: 34]. Words such as summer, mulberry, shish, toy in the modern Uzbek language demonstrate the features of multisyncretism [Dadaboev, Kholmanova, 2015: 46].

When studying cultural linguistics, sociolinguistics, translation studies and the theory of intercultural communication, the term "lacuna" (Latin Lacuna, French lacuna - "space", "depth", "space") is used to analyze linguistic differences. and culture. The field of research of the Lacuna phenomenon is very wide, in particular, it is studied abroad in such areas as linguistics, ethnopsycholinguistics, cultural linguistics, and translation theory. For example, O.B. Pilaeva notes that in the Evenk there are several lexemes

denoting the types of piyma-shoes that are worn in long and cold winters: kulpike, lugdar - piyma up to the knees (spring-autumn), kupuri - winter fur piyma, bakari - winter fur piyma. and ornamental beads piyma, locomil - short, flat summer piyma, olochi - front open, short, piyma designed for work. These lacunar units form gaps in the Russian language, i.e. In Russian culture, the piima-shoe and its name are found, but there are no lexemes denoting its type [Pylaeva, 2005: 123]. Gaps arise as a result of the lack of verbal expression of a concept in another language. Lacunar units refer to a concept that exists in a certain culture, to a concept that also exists in another culture, but this concept as a lexical unit does not occur in the language of this culture.

The term "gaps" first appeared in the literature by the Canadian linguists J. Vine and J. Darbeln give information about its introduction into scientific circulation and give a description of the phenomenon: "Where a word in one language cannot find an alternative in another, the phenomenon of a gap always arises." [Holmanova et al., 2018: 42]. It can be seen that the term "lacuna" has been used in scientific sources, in particular in dictionaries, since the 70s and 80s of the twentieth century.

Actually, the first glimpses of the phenomenon of lacunae can be found in the work "Muhokamat ul lug'atayn". This suggests that ideas about the relationship between language and culture were formed, first of all, in Eastern science. Muhokamat ul lughatayn is of great importance in the history of Turkology, in particular, in the development of Uzbek linguistics as a source that has both practical and theoretical value.

Alisher Navoi did not use the term "lacuna", but focused on the same phenomenon. Comparing the Turkic languages and the Sart (Persian-Tajik) language, he expressed his opinion that some concepts of the Turkic

language are not expressed in the Persian-Tajik language, creating a cultural gap (as already noted, in modern linguistics this phenomenon is called a lacuna). While the Turkish lexemes representing unnamed concepts in the Sart language are lacunar units, the fact that this concept has no word form in the Sart language creates a gap.

The lacunar units mentioned in *Muhokamat ul-lughatayn* can be classified as follows.

1. Lacunar units representing body parts. *Muhokamat ul-lughatayn* contains parts of the body that are not named in the Sart language: It is noted that the Turks called the large type of holmekh, and the Sarts did not call the concept: Stable bonds, such as a kiss on the hair band (back of the knee), which lives in common parlance also show that the Uzbek people have a wide vocabulary about body parts.

2. Lacunar units representing human activities. Alisher Navoi proves that in both cultures there are certain concepts that express human activity, but the Sart language does not have words to describe them, quoting personal names. He said that the Sarts have such professions as bird, borscht, security guard, seamstress, jibachi, halvachi and people working in this profession, but these concepts are not called in the Sart language by a specific unit: walker, halva and sailor. and the shepherd. In poultry farming there is no mountain, no squirrel, bird, crane, deer and squirrel. And most of them speak Turkish "[Navoi, 2011: 9]. Among them, birds, borscht, goose, bird, crane, deer, squirrel are the names of persons representing activities related to lifestyle, and the branching of concepts depending on the species of animals that are hunted is determined by the role of hunting in society economic life of the Turkic peoples. The fact that the names of military

equipment and military uniforms are not found in the Sart language, and that the Sarts also pronounce these names in Turkish is explained by examples. Lexemes stamp, jibachi, navigator, sailor are the names of concepts related to human military activity.

It is noted that there are no alternatives to Turkic words for seventy species of ducks, such as yorka, erka, suktur, almabosh, chokirkanot, temurkanot, aldaldag, olapuka, bagkhchol. And the famous leopard is a duck. But the scarf itself does not know the grade. The mountain calls the male Turkish duck "son", and the tooth - "borchin". And the strain won't even put a horse there. Both pomegranate and fashion say "murghabi" [Navoi, 2011: 9]. The name of the duck species, the presence of a number of units representing concepts associated with the duck, indicates that the Turkic peoples, first of all, develop poultry farming. This is due to the fact that the differentiation of ducks species requires regular observation and special knowledge. Knowledge based on everyday experience served to build skills and competencies in this regard. The existence of many names representing species of ducks is also associated with the development of hunting.

Alisher Navoi notes that the names of horse species and objects in the Turkic languages are also varied: And the age of the horse in Turkish is more pronounced. The slave is called kurra. Other: toi, gonan, donan, tulan, chirga and langa, prostitutes speak Turkish, and most of them don't even know it. But he does not know the horse "[Navoi, 2011: 9].

3. Lacunar units reflecting the behavior, state of a person. Alisher Navoi wrote down hundreds of Turkish verbs that express the behavior and state of a person. These verbs emphasize that the concepts that

they express do not have a word form in the Sart language: kuvormok, kurukshamok, usharmak, jijaymok, ondaymok, chekrimak, domsaymok, umunmok, osanmok, itirmok, egarmak, oxranmak, torikmok, aldamak, argadamok, ishastmok, iglanmok, aylanmok, erikmok, igranmok, ovunmok, kistamok, kiynamok, kozgalmok, sovrulmok, chaykalmok, devdashimok, kiymanmok, kizganmok, nikamok, siylanmok, tanlamok, kimirdamok, serpmak, sirmamak, ganorgamak, sigrikmok, siginmok, kilimok, yolinmok, munqlanmok, indamak, tergamak, tevrarak, kinggaymok, shigaldamok, singramok, yashkamok, iskarmok, kongranmok, ohranmok, siypamok, koralamok, surkanmok, kuymanmok, ingramok, toshalmok, mungaymok, tanchikamok, tanchiklamok, koroksamok, bushurganmok, bohnamok, kirkinmok, sokadamak, bosmok, burmak, turmak, tomshimok, kahamak, sipkormoq, chicharkamak, jorkanmok, ortanmok, sizgurmok, gurpaklashmok, chuprutmok, jirgamok, bichimok, kikzanmok, singurmak, kondalatmok, kumurmok, bikirmak, kongurlamok, kinarkamak, kezarmak, doptulmok, chidamak, tuzmak, kazganmok, kichiglamok, gantiramok, yadamok, kadamok, chikanmok, kondurmok, sondurmok, soqlatmok . These are a hundred words that were assigned to the name of a stranger, that they do not make up a single word in the language for any of them, that they are all in need, and that a person needs it in takallum [Navoi, 2011: 4].

Sipkarmak ("to drink with your lips"), tomshimo ("to taste, drink a little"); yiflamsinmok ("invisible tear"), engramok, singramok, siqtamok (strong level of crying "), ŷkurmak (" cry from excessive excitement, excitement "), inckirmak (" Crying with thin torment "), but the essence of the lacuna phenomenon is revealed in that fact that the units of meaning expressed in units of crying (self-lamenting), crying in the throat, do not exist in the language of Sart.

4. Lacunar units representing the concept of kinship. It is said that a number of kinship terms such as brother, sister, owner, sister, aunt and uncle do not exist in the Sart language: "Both older brother and younger brother. Both are called "brothers" and the Turks call the older "brother" and the younger "brother" and the older and younger sister "sister". And they call the older "mistress" and the younger "sister". And they call the father's brother "sister." And the mother's brother is called "uncle." And the alars do not assign horses to them, and they say "em" and "hol" in Arabic, and in Turkish they call them Kokaltash. Both father and mother-in-law speak this language "[Navoi, 2011: 4]. He notes that Sart uses kinship terms in Turkish, which have no alternative in that language.

5. Lacunar units representing clothing. It is noted that some types of clothing are not named in the Sart language, but they use Turkish alternatives to these concepts: And, like the divine albisadin: dastar and kalpak, and navruzi, and toppi, and shirdag, and dakla, and yalak, and oil, and slippers, and kur yosunlug., 2011: 9].

6. Lacunar units representing everyday concepts. It is said that the Turkic peoples used certain words to denote certain realities and parts of things, and that these concepts did not even have names in the Sarts: a certain thing is a white house, and a horse is named after it. However, most of its members speak Turkish. Thus, the comparison is made between the tunglyuk and the ring, and the bargaining, and the basrug, and the shell, and the wing, and the ear, and the uvug, and the binding, and the threshold, and the free one, and the alo-khozal [Navoi, 2011: 6]. The ramification of parts of the house reflects the way people develop in the field of construction and creativity.

Conclusion and discussion. Gaps can be divided into internal and external. Lacunae based on language material are internal gaps. Lacunar units in the language are poorly understood. I.A. Sternin states: "Each language has a large number of intra-lingual lacunar units, that is, although there are lexemes close in meaning, there are empty, incomplete spaces in the lexical system of the language" [Sternin, 1999: 210]. Gaps in two or more languages form an interlingual gap, i.e. an external gap.

Researcher L.K. Bayramova [Bayramova, 2005], studying interlingual lacunar units and gaps, notes that there are two main factors that influence the formation of gaps:

- linguistic factors (the specificity of the division of the subject world by language and incompatibility in the development of language systems);
- Extra-linguistic factors (historical, cultural and spiritual traditions of peoples, a variety of geographical, socio-economic conditions, customs, mentality of different peoples).

Muhokamat ul-lug'atayn illuminates the outer rift, analyzes the linguistic expression of differences between languages and cultures.

Alisher Navoi covered the theoretical issues of language and culture in "Muhokamat ul-lug'atayn", and also used lexical units in poetic and prose works that clearly reflect the relationship between language and culture. In particular, a number of words in the poet's poetry, in addition to expressing lexical meaning, also contain information about cultural views, customs and traditions. This can be seen from the semantics of the word "parrot", which is widely used in the works of Navoi.

Parrot means copper rust crystal. The word is Persian-Tajik and goes back to the ancient times of the Turkic peoples who lived in a certain social environment with the Iranian peoples, in cultural and spiritual relations. The

active use of parrots gave an expansion of meaning. Parrot 1. Copper sulfate (a substance consisting of large transparent blue crystals, copper sulfate). 2. An ancient medicine used to treat eye pain or to brighten the eye (OTIL, IV, 2008: 248).

Alisher Navoi used the lexical unit parrot in a denotative sense:

How many white tears, dust,

About Nasim, farsi ain erur yoshorur is an attractive parrot [Navoi, 1988: 12].

The poet asks the wind to send him an ointment powder to stop the tears shed as a result of mental suffering. Here the word dust means powder. The poet cites the example of the idea expressed in the verse and creates an impressive expression based on the art of fable, recalling that rejuvenation, that is, aging (of course, aging of the eye is a sign of injury or adversity), applied to the eyes in the form of an ointment. Gubor translated from Arabic means "dust" or "dust". Dust, fine dust scattered in the air from dust or on the surface of an object, guard; in general, sharpness, blurring, blurring (blurring) of particles; in a figurative sense: represents the concept of a state, stain, dullness, disturbing the human psyche [OTIL, V, 2008: 456]. Navoi uses the powder as a tear ointment, where he skillfully uses the similarity of the state of aggregation of the powder with the state of aggregation of a parrot.

This byte is also based on the aggregated state of the parrot in powder form:

I think the margules showed him the altar,

A dusty letter that struck Totiodir Khirman on a flower [Navoi, 1988: 78].

Navoi's poems express mystical content. This content is realized based

on the original and figurative meanings of the words.

It is known that in the semantics of words of their layer, changes occur over time under the influence of the internal laws of the language and external factors. This situation is also observed in the semantics of the words of the assimilated layer. Learned words undergo semantic changes as they begin to be actively used in the vocabulary of a particular language. At certain times, the parrot was an attractive exile. Later, according to the "catchy" seme, divisions of catchy, parrot business were formed. The eye parrot has been used to interpret a very sacred, sacred or unique reality. To make a parrot means "to look like a parrot to honor" (OTIL, IV, 2008: 248). It also implies the uniqueness of the parrot. If the parrot is applied as an ointment, the deficiency is natural. Later in the semantics of the word, the meaning "rare" was formed from the semantics of "conspicuous." Parrot ointment is determined by the expression of the medicine in the eyes. Eye medicine is a phrase used in reference to something very valuable and rarely seen (OTIL, II, 2006: 446). The verb to rub the eye, formed from this seme, means "to revere, to honor." Overestimate, overestimate (OTIL, II, 2006: 446).

One of Navoi's poems says that the lyric hero knows the suffering of the soul and loves them:

I've seen so many people together

Who, like a parrot in my eyes, suffered terribly [Navoi, 1988: 30].

The parrot lexeme contained the semantics "blue", "powder", "ointment", "exile". As a result of the semantic expansion, the semantics of "awe" and "awe" were formed and a new lexeme of the parrot type was formed. The compound verb "to make a parrot" is derived from the meaning "to rub an eye." The semantics of "reverence", "sacred knowledge" and "appreciation"

arose from the material thing that appeared in the semantics of parrots. A parrot is an expression of the values of the peoples of the East, including the Turkic peoples, especially the Uzbek people. The appearance of a loaf of bread, the tradition of bypassing the Bible, is associated with this semantic feature.

Eye contact is also expressed in the work of Alisher Navoi through horse riding. In the verse quoted in *Muhakamat ul-lughatayn*, "surma" means "to do dearly", "to honor":

I sink to my feet, swaying in your path

Chekib ul koy curtain surma the tormentor of Karagimga [Navoi, 1988: 30].

A chemical element belonging to group 5 of the periodic table of Surma Mendeleev, silvery-white, brittle metal. Dark makeup paint containing this element (used for coloring eyebrows, eyelashes - OTIL, III, 2006: 593). The sema "respect", "honor", "dear, holy knowledge" is strongly and effectively reflected in the lexeme "parrot" (creation of a parrot) in relation to the word "surma" (dragging).

Alisher Navoi's poems also contain factual information about certain customs and traditions, which confirm information about some traditions obtained from oral examples:

If caught, someone is a thief

Tutubon is a marrow for cutting leks [Navoi, 1988: 240]. This verse reflects the attitude of our people to theft, to the act of inspecting someone's property, that is, to the habit of cutting off one's finger.

The flight of the eyes and the view of this situation as a sign of the event are still common among our people. According to traditional beliefs, the right eye muhala called a halal animal (chicken, sheep, cow) and the left

eye muhala called an unclean animal (dog, monkey, snake) are considered a sign of a good reality, while the other is a sign of a sad event. This verse by Navoi shows that this myth also existed in the XV-XVI centuries:

My eyes fly except half

Es always hurts, except for nigorim keladur [Navoi, 1988: 222]. In the verse, the flight of the eyes of the lyrical protagonist meant good reality, the arrival of the sun.

Although the connection of the flight of the eye with a specific reality, action, psychologists consider a coincidence caused by the human psyche, preparing oneself for a certain voluntary or involuntary state, which is especially difficult and difficult to perceive, interpreting the divine sign cannot be denied.

2. conclusion

1. Scientific observations of Alisher Navoi contribute to the development of modern linguistic theory. The theoretical problems of sociolinguistics and cultural linguistics were first posed by Alisher Navoi. One of the important tasks is to theoretically substantiate the views of Alisher Navoi, reflect them in scientific sources, textbooks and teaching aids.

2. Examples of Alisher Navoi's language skills are of practical value when covering sociolinguistics, linguocultural studies and a number of other linguistic issues. This requires an analysis of the poet's creativity from the point of view of modern trends in linguistics, the possibilities of the Turkic language, identifying specific aspects of the development of Uzbek lexicology, semantics, expanding research aimed at showing the beauty of

artistic expression.

3. The era of globalization, the need for the rapid transmission of information, the improvement of technical means, the spread of electronic sources, it seems, have led to a slight decrease in attention to the book. However, today's intelligent generation realizes the need to pay serious attention not only to technical means, but also to reading books, the need to implement the thinking of ancestors. The responsible duty of intellectuals and educators is to expand the ranks of such young people, instill in them a love of books, classical cultural heritage and national values. In the current situation, it is necessary to purposefully organize the education system so that our youth can learn from the genius Alisher Navoi, admire the power of thinking, and enjoy the unsurpassed art. At the same time, the scientific heritage and observations of Alisher Navoi should serve as a source of research for the development of the Uzbek language. After all, the genius of Hazrat Alisher Navoi "did not descend to the bottom of the abyss and did not begin to land except for the ideal level."

[ABSTRACT]

ROLE OF ALISHER NAVOI IN THE DEVELOPMENT OF
MODERN LINGUISTICS

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The article analyzes the role of "Muhokamat ul-lughatain" in the science of Turkology, in particular, in the development of the Uzbek language, the views of Alisher Navoi on linguistics, sociolinguistics, and cultural linguistics. Navoi's views on the concept of cultural linguistics, his views on the stereotypes of the Turkic and Sart peoples, in particular, his services as a researcher of lacuna. The conclusions made on the basis of comparison of the Turkic languages with the Sart (Persian-Tajik) languages are explained.

The verbal skill of Navoi, his level of understanding the semantics of the word is analyzed. Alisher Navoi's views in the field of sociolinguistics and cultural linguistics were assessed as the first theoretical interpretations in modern areas of linguistics.

Key words: sociolinguistics, interference, cultural linguistics, language and culture, intercultural relations, stereotype, lacuna, inner lacuna, outer lacuna, lexeme, culture

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